

THE EXPOSITOR

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JOURNAL OF PRACTICAL CHURCH METHODS



THOMAS JEFFERSON MEMORIAL, WASHINGTON, D.C.

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The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

MOTHER

God could not be in every place
With loving hands to help erase
The teardrops from each baby's face,
And so He thought of mother.

He could not send us here alone
And leave us to fate unknown,
Without providing for His own
The outstretched arms of mother.

God could not watch us night and day
And kneel beside our crib to pray,
Or kiss our little aches away;
And so He sent us mother.

And when our childhood days began
He simply could not take command,
That's why He placed our tiny hand
Securely into mother's.

The days of youth slipped quickly by,
Life's sun rose higher in the sky,
Full grown were we, yet ever nigh
To love us still, was mother.

And when life's span of years shall end,
I know that God will gladly send,
To welcome home her child again,
That ever faithful mother.

—George W. Wiseman

Memorial

I wonder if again this year
When loved ones meet,
To deck the graves of those who hailed
Life's last retreat;
If men will raise a pious voice
And plead for boys
For war to crush, as children would
Their soldier toys?

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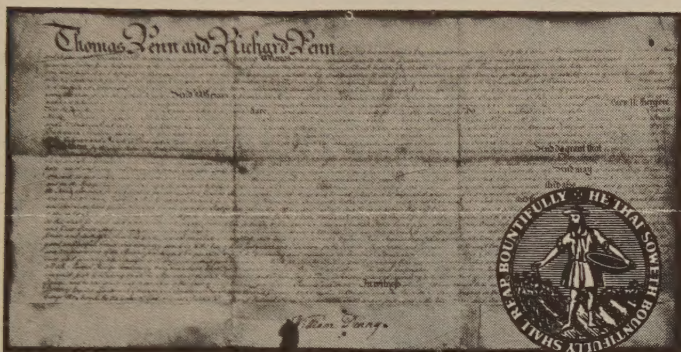
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1959



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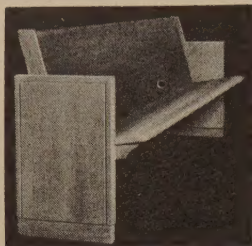
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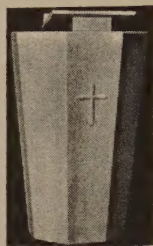
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THE LORD'S PRAYER

A layman's guide to Our Lord's Prayer, by Kendrick Strong, and published by the Upper Room, 1908 Grand Avenue, Nashville, 5, Tennessee, 35¢ a copy; 3 copies for \$1.00, is a MUST for every Christian.

It is not necessary to remind ourselves that too many of us simply recite the words from memory, the while our conscious mind is far away, engaged in problems of the day. Here we learn anew the real meaning to each of us of words, phrases, duties, and blessings, as Jesus taught them to His followers.

Rev. Kendrick Strong is the pastor of Brooklyn Heights Congregational Church, Cleveland, Ohio, and author of "Sagebrush Circuit", "Growing into Faith" and "Old Testament Portraits."

Here is a message that few of us can afford to omit from our STUDY list. It will warm and deepen our faith and create a feeling of nearness to Jesus, author and teacher of this blessed approach to a loving Creator and God.

THE HEART of AMERICA

WHERE is America's heart? It may be — and is — in any one and every one of the 49 states — it is where people have homes on tree-shaded streets— where they live in their homes, and love them.

It is where there are front lawns so tidy and green, and back yards for children to play in and for dogs to dig holes in.

It is where they have supper at twilight, instead of at midnight; where neighbors drop in to have coffee instead of cocktails,

(See page 259)

APRIL, 1959

LOVE MAKES PERFECT

C. IRVING BENSON

THE beautiful film star Elizabeth Taylor, tragically bereaved by the death of her husband, Mike Todd, in plane crash, made this comment about what the gossipers were saying: "I don't think anyone is perfect."

We all need to be charitable in our judgments of people as we ourselves need to be kindly judged.

I have thought much of that wistful remark of Elizabeth Taylor that none of us is perfect. It ought not to mean that we make no effort to be better than we are or set ourselves higher standards.

Have you ever heard a sermon or thought about the saying of Jesus, "Be ye therefore perfect even as your Father in Heaven is perfect?" — the God who bestows His blessings upon the just and the unjust. We are to be God's men and women. Our love ought to be as Catholic as His love.

We have been shy of this great word of the Master because it seemed an extravagant injunction to be perfect like God. The finite cannot reach the Infinite, mortal man cannot attain the absolute perfection of God. But that is not what Christ said.

The first word to lay hold of in this saying is "Father" and then we shall understand the second word "perfect." We are to share the Father's love which is kind to every member of the human family. So then the perfect life is simply a life of perfect love. Love is enough. Jesus said that the whole law is summed up in the one word — LOVE.

St. Paul in his glorious hymn to love — (1 Cor. 13) shows how love embraces everything. "Love suffereth long — it drives away all impatience; "Love all kind" — it leaves room for no unkindness; "Love envieth not" — all jealousy is banished; "love vaunteth

not itself" — boasting and self-assertion disappear; "is not puffed-up" — pride finds no place in the heart.

Professor C. S. Lewis, one of the acute thinkers of our time, has lifted up Christ's saying about perfection and gives his view that: "He never talked vague, idealistic — 'gas'. When He said 'Be perfect,' He meant it. He meant that we must go in for the full treatment. It's hard; but the sort of compromise we are all hankering after is harder — in fact, it's impossible.

It may be hard for an egg to turn into a bird; it would be a jolly sight harder for it to learn to fly while remaining an egg. We are like eggs at present. And you can't go on indefinitely being just an ordinary, decent egg. We must be hatched or go bad."

What John Wesley understood by absolute love he well expressed in a letter to his brother Charles: "By perfection I mean the humble, gentle, patient love of God and man, ruling all the tempers, words and actions; the whole heart and life." Of this state he says elsewhere, "Further than this we cannot go: and we need not stop short of it."

It must not be thought, however, that this high teaching overlooks the limitations of human nature.

When a child comes home with all his sums right it does not mean that he is a perfect mathematician but that he has done the day's work well. A daughter who takes her father a glass of water while he is mowing the lawn and spills it on the way cannot be said to give perfect service but there is perfect love in her heart.

Humility — teachableness, are essential to perfection for it is a gay love, unaware of itself. The only person who cannot be perfect is he who claims to be.

THEY ARE AFTER YOUR CHILD

IVAN H. HAGEDORN

(Continued from page 232, March Issue)

VI. THE HEROD BEHIND THE FILTH OF THE NEWS-STANDS

Much of the literature on our news-stands literally reeks. So much of it belittles the marriage relationship, glorifies or excuses infidelity, extols sex laxity, and in general soils and poisons the mind. Back through the years, there would upon occasion be huge bonfires, in which all influences for evil would be thrown and burned. It surely would be good to have the lecherous and corrupting books of our day and generation hurled and be consumed by a great bonfire.

At the conclusion of Ecclesiastes, the writer adds this word, "And further, by these, my son, be admonished: Of making many books, there is no end." Certainly, books are not an unmixed good. They are the products of men's minds, and often between their covers are the very worst, the most seductive, deceptive, and diabolical thoughts that can be imagined. It is more than likely today that the radio, movies, automobiles, comics, pictorial magazines, large scale sports, recreation, all tend to draw our youth away from good reading.

By far the bulk of the books that come from the presses are of the comic variety. The standard comic book formulas include savage beatings, obscene tortures, mutilations, gouging out the eyes, murders, and rape. We pass laws to insure that poison shall not enter our children's bodies. But we have done little or nothing to safeguard against poisoning their minds. The 75 to 100,000,000 copies of comic books sold each month, of the variety which has been described, undoubtedly make a contribution to the committal on the part of children under the age of sixteen of such acts as arson, rape, burglary, armed robbery, prostitution, can hardly be gainsaid. As one teen-ager said, "The comics teach that crime does not pay, — but they teach crime."

How apathetic can we get? A few local communities have succeeded in ousting ob-

jectionable comics. But why shouldn't there be many more? Let the parents bestir themselves and thrust their weight around where it will be felt. As a country, America has a crime rate higher than any country in Europe. Here every sort of crime is on the increase. Not a week passes but our newspapers report juvenile crime, the seed ideas for which are credited to the comics.

And the fiction appearing in the book-stalls is hardly any better. Books furnish us an opportunity for self-examination. The level of the literature we read is about the level of our mental, moral and spiritual life. If only once again there would be a return to the reading of the Bible. Here we have in one Book a library of 66-books of great variety and infinite value. In them is the ultimate source of all the best things that all the best writers have ever said. This Book will outlast all others, for as the Lord Jesus said: "Heaven and earth shall pass away, but my words shall never pass away."

VII. THE HEROD BEHIND THE MOVIES AND TELEVISION

The screen and television are undoubtedly a primary cultural influence of our time. Certainly they should pay off morally and spiritually, as well as financially. The question however is — do they? It has been said that love scenes depicted upon the screen before the eyes of our boys and girls have contributed to their sex delinquency, that the crude display of luxury and easy money shown before their very eyes have made our young people discontented with their modest homes and the slow financial returns from hard work and economy. The killings, the robberies, the criminal violence which are viewed creates more criminals and juvenile delinquents.

In fairness, it should be said that our children today have been reared with a background of violence. Their grandfathers fought in World War I, and their fathers in World War II, their older brothers fought and died in Korea. The steady diet of guns, killings, hand to hand fights, which have been recounted over and over again, also have made their contribution. One mother said about her little boy, "He drives the family crazy, with his 'Bang-Bang, Bang-Bang,' from early Monday morning until late Saturday night." Men competent of judgment have indicated that children 6-to-16, who average thirteen hours a week viewing their favorite programs on television show increased nervousness, have sleeping disturbances, and an increased callousness toward those who are in distress. Parents who permit their children to pick their own shows, and sit

*Bethel Evangelical Lutheran Church
Philadelphia, Pennsylvania*

hours before a TV set without guidance or counsel, are held guilty of extreme neglect. As one psychologist put it: "After all, if you have children in the house, you don't leave a bottle of poison on the shelf, without taking precautions."

Something should be said, with reference to the health side of the children who spend so large a portion of their time in darkened rooms or movie theaters. They sit there, quietly. There is no chance to express the motions in activity, yet they are constantly stimulated. Such a situation is bad for health. It represents a deplorable mental

LINCOLN'S TRUST in GOD

"Lincoln was a God-fearing man. His home was a house of prayer," said William F. Regan, Buffalo, N. Y., attorney, addressing a Women's Club at its Lincoln Day meeting. "Lincoln's father read the Bible to his family every day. The first letter Lincoln ever wrote was to a Baptist pastor asking him to preach a funeral sermon at his mother's grave."

"The Great Emancipator's faith in God's help was very strong," continued the speaker, and quoted from a speech Lincoln made in Buffalo in 1861, "I must trust in the Supreme Being . . . without that Power I surely must fail . . . with it I cannot fail."

"I am told that after Lee surrendered, Lincoln and his Cabinet knelt in prayer at Thanksgiving at his suggestion."

"In 1865, when Lincoln was in Richmond, several negroes saw him and knelt in an attempt to kiss his feet. 'Don't kneel to me,' he told them. 'You must kneel to God only and thank Him for the liberty you shall hereafter enjoy.'"

The Heart of America (From P-256)

Where you "dress up" on Sunday and go to church.

Where your druggist and your doctor call you by your first name; where people say "Good Morning" when they meet; where birds sing in the trees instead of in cages.

It is where kids on the block play together and grow up and get married — and build their own homes a few blocks away and have their own kids —

Where families go on and on together, generation after generation — where hometowns go on and on, to perpetuate our free and blessed homeland.

There is the Heart of America!

—Carl C. Helm, *York Trade Review*.

hygiene situation, and might easily contribute generously to the habits which are popularly called nervousness in children. In out-door sports, the children take an active part. At the movies or before the television, they become but receptacles into which emotions are poured.

(This series of chapters on "They Are After Your Child" will be continued in coming issues of The Expositor.)

A DOLLAR BILL

An Illinois business man took a dollar bill, pinned a piece of paper to it, asked everybody who spent the money to write down what it was for and send it back into circulation for two weeks. At the end of the time it came back with the following story:

It was spent five times for salary.

It was spent five times for tobacco.

It was spent five times for cigarettes.

It was spent three times for candy.

It was spent twice for haberdashery.

It was spent three times for meals.

It was spent once for auto parts.

It was spent once for groceries.

It was spent once for laundry.

It was spent twice for shaves.

It was spent once for toothpaste.

God never had a chance with that dollar.

There are millions of others that never touch the offering plates in church. Which comes first in life—God or the groceries? —The Church Visitor.

Church Member Beatitudes

Blessed is he who will not strain at a drizzle and swallow a downpour.

Blessed is he who tries a little harder when all around say, "It can't be done."

Blessed is he whose program contains time for regular Bible reading.

Blessed is he who serves faithfully on a committee.

Blessed is the church official who is not pessimistic.

Blessed is he who loves his church before his business.

Blessed is he who can walk as fast to a religious service as to town.

—Religious Telescope



THE CHURCH AT WORK

The Busy Man's Sermon Verne P. Mitchell

1. All Honor to Mother Because—

She is unselfish.
Of what she has given to her children.
Her wages are love.
She ever forgives and never forsakes.
Her love was the first that suffered for me.
Her voice was the first to speak love into my ears.
She cared for me when I was helpless.
Her knee was my first altar.
Her smile gave me my first glimpse of heaven.
Her love never fails and never dies.

2. There is Joy in the Home When—

Pure hearts come to the marriage altar unstained.
Christ is an abiding guest.
Pure love is sanctioned by the Almighty.
Both husband and wife bear and forbear.
Fun has a place on the family program.
Naught is torn by the briars of suspicion.
Self is minimized and the family magnified.
When everyone is willing to work.
Complaints are never heard.
Love laughs and sings.

3. Who is to Blame If—

Judges are corrupt?
Children in a community are constantly stealing?
Policemen sleep instead of being on duty?
News-stands are piled high with snappy stories?
The sacredness of Sunday is lost thru commercialism?
Movies make heroines of divorcees?
Murders get more publicity than elections?
There are too many "fires" in town?
Bootleggers ply their trade unhindered in a city?
Loose dogs seem to have taken possession of town?

4. I Pity the Woman Who—

Thinks more of her looks than of her character.
Permits her tongue to make her lonely.
Is too lazy to give time to community building.
Has lost the affection of her husband.
Orphans her children to play bridge.
Gives her chief affections to a "poodle."
Has never learned how to play.
Enjoys her poor health.
Is always looking for compliments.
When the shadows fall cannot pray.

5. On Memorial Day We—

Pay tribute to the soldiers who fought for country.
Are reminded of the cost of our country.
Think of loved ones who were and are not.
Lay our flowers on the graves of dear ones.
Shed our tears in sweet memory.
Unfurl our flags to the breeze.
Drink anew at liberty's fountain.
Listen to the vibrant strains of martial music.
Pledge again our allegiance to country.
Dream of a warless world.

A Prayer Meeting Syllabus For Nine Months

1. Some First Principles

1. What and Where is God?
2. How Came Our Bible?
3. Faith and Repentance.
4. Confession and Baptism.

2. Studies of the Apostle Paul

1. Saul of Tarsus.
2. Paul's Companions.
3. Paul's Campaigns.
4. A Glimpse Into Paul's Letters.
5. Another Look Into His Letters.

3. The Nativity Month

1. The Why of Christmas.
2. An Evening With Our Carols. (Choir)
3. "A Saviour Is Born."
4. Reviewing the Year.

4. Some Men Whom Jesus Made

1. Outlook Ahead.
2. The Man Who Became a Rock.
3. The Man With an Inquisitive Mind.
4. The Man Who was a Social Outcast.
5. The Man Whom Jesus Could Not Make

5. Women of the Bible (Old Testament)

1. Thermusis, Daughter of Pharaoh.
2. Ruth, the Moabitess.
3. Esther, Wife of a King.
4. Hagar, Bond-Slave.

6. Missionary Month

1. Paraguay and its People.
2. Challenge of Opening Doors. (Church Night)
3. Consummation of Missions.
4. "There They Crucified Him."

7. Resurrection Month

From the Garden to Olivet

1. The Star Which Comes with Hope. (Easter)
2. The Place Where we Become Sure.
3. The Appearances of Our Risen Lord.
4. The Charter of Christian Missions.

8. Parables of the Kingdom. Matt. XIII

1. The Sower.
2. The Mustard Seed.
3. The Leavened Meal.
4. The Pearl.
5. The Dragnet.

9. Byeways in the Bible

1. An Evening with Sacred Hymns. (Choir)
2. Beautiful Byeways in the Bible—I.

3. Beautiful Byeways in the Bible—II.
4. Beautiful Byeways in the Bible—III.

The order of the months can be changed to meet the needs of the local congregation. The arrangement above has no special significance, so far as numerical order is concerned. We emphasize this, because of frequent letters from subscribers referring to arrangement of outlines, programs, or series of services, as "being worthless" because parts of the arrangement may refer to seasonal matter, or months just passed. All such arrangements are *suggestive only*, and the arrangement and use for specific Churches will depend upon the month the series is undertaken; viz.—if you begin the above series in September, No. 3 above would naturally be changed to Christmas month; likewise No. 7, to Easter, whatever the dates.

—Arranged by Edwin Wyle

Home Dedication Service

Parts may be assigned and adapted as desired)

1. A Beatitude for the Family

Happy is the family
That has a true home.
Built by loyal hearts:
For home is not a dwelling,
But a living fellowship
And when people dwell together
With understanding and affection
They make their home
A house of happiness.

2. House Blessing (Repeated reverently in unison)

"Bless the four corners of this house
And be the litel blest,
And bless the hearth and bless the board,
And bless each place of rest;
And bless the door that opens wide
To stranger as to kin.
And bless each crystal window-pane
That lets the starlight in:
And bless the roof-tree overhead
And every sturdy wall.
The peace of man, the peace of God.
The peace of love o'er all."

3. Scripture—Luke 10:38-42; I John 4:7-21 or I Cor. 13

4. Hymn or solo, if desired

5. Candle or Light Ceremony—Symbol of Home Cheer

(While one lights candles, another says:)

There are many lights of home but love that goes from heart to heart is the brightest of all.

(When the candles have been lighted, someone continues)

Love is an incense from an altar bright
Where candles shine with clear and mellow light
It is a light along a lonely road
And a firm, strong hand to share the daily load
It is a lamp that cheers us when we roam
And a kindly spark that lights the fires of home.

6. Lighting the Hearth Fire—Symbol of Hospitality

(If there is a fireplace the following may be used. The husband puts on kindling and lights the fire. The wife reads:)

"Kneel always when you light a fire
Kneel reverently
And grateful be
To God for his unfailing charity."

(Others may put on sticks, or twigs to add their bit)

7. Declaration

We who make up this family believe that we have been united by a power higher than ourselves. Controlled by the spirit of love we desire that every plan and act, every word and thought shall be worthy of the love which we have expressed, and that disagreements which come may be resolved in the spirit of fairness and affection.

8. Acts of Dedication

Husband: We dedicate this house with appreciation of its builders and with gratitude for God's leading which has brought us here to make a home.

Wife: We dedicate the doors to security and to hospitality.

Husband: We dedicate the windows as receivers of light, and as means of looking out with kindness toward other homes.

Wife: We dedicate our furniture and equipment with pleasant thoughts of all those whose work adds to our comfort.

Husband: We dedicate our books as invitations to fellowship with great souls, and as bearers of the truth that makes us free.

Wife: We dedicate our pictures as symbols of all things beautiful.

Husband: We dedicate this home to work and leisure, to serious thought and the gaiety of laughter, to music and the lifting of the heart.

Wife: We dedicate this home to love and comradeship, to courage and patience, to courtesy and mutual understanding, to loyalty and high fellowship.

Husband: We dedicate the life of this home to the service of God and man as a unit of the Kingdom of God and a threshold to the life eternal.

9. Prayer of Dedication. May be followed by the Lord's Prayer in unison.

God, Our Father, we thank Thee for our home and for those other homes whose good influences have blessed us. As we live together here may our love for one another increase; may our thoughts go out with good will to all the children of men, and may we know thy love which passes all understanding. May the light of this home so shine that men may see its good works and glorify Thee, Our Father in Heaven.

10. Chosen Hymn or Hymns

A song fest of old favorites would be in order if desired or one or more solos if persons

present are prepared for them. Music may be woven into the entire program as desired.

11. *Benediction* (By family in unison; or a closing prayer and benediction may be used.)

The Lord bless us and keep us. The Lord make His face to shine upon us, and be gracious unto us. The Lord lift up His countenance upon us, and give us peace. Amen.—*L. Foster Wood, Com. on Marriage and the Home, Federal Council.*

Topics To Preach On

SEVEN NOTED CONFESSIONS

1. *Pharaoh*—The Hardened Sinner, Exodus 9:27.
2. *Balaam*—The Double-Minded, Numbers 22:34.
3. *Saul*—The Insincere King, I Sam. 15:24.
4. *Achan*—The Doubtful Penitent, Joshua 7:20.
5. *Job*—The Repenting Saint, Job 7:20.
6. *The Prodigal*—A Returned Sinner, Luke 15:18.
7. *Judas*—The Penitent of Despair, Matt. 27:4.

SEVEN MOUNTAINTOP EXPERIENCES

1. *Ararat*—The Mount of Promise, Gen. 8:4.
2. *Sinai*—The Mount of the Law, Exodus chs. 19, 20.
3. *Moriah*—The Mount of Jehovah, Gen. 22:1-19.
4. *Carmel*—The Mount of Decision, I Kings 18:21.
5. *Hermon*—The Mount of Transfiguration, Matt. 17:1-8.
6. *Calvary*—The Hill of Atonement, Luke 23:33.
7. *Olivet*—The Mount of Power, Acts 1:8-12.

—William H. Muston

Proverbs About Mother

"A mother's love will draw up from the depths of the sea." (Russian)

"A good mother will not hear the music of the dance when her children cry." (German)

"Better the child cry than the mother sigh." (Danish)

"He who takes the child by the hand takes the mother by the heart." (Danish)

"No mother is so wicked but she desires to have good children." (Italian)

"Whom will he help that does not help his mother?" (Turkish)

"Buy land that slopes toward the center and marry a girl whose mother is good." (Japanese)

"A light heeled mither makes a heavy heeled dochter." (Scotch)

"A bustling mother makes a slothful daughter." (Latin)

"Heaven is at the feet of mothers." (Persian)

"At cleaning time everyone should yield to the mother with the broom." (Japanese)

"He missed it like his mother's blessing." (Irish)

"The beetle is a beauty in the eyes of its mother." (Arabian)

"An ounce of mother is equal to a pound of clergy." (Spanish)

Mother's Day Service

Prelude: My Mother's Bible.

Doxology:

Praise God from whom all blessings flow

Praise Him for mother's love we know

Praise Him for home and family

Our thanks we offer, Lord, to thee. Amen.

Invocation.

Hymn: "Faith of our Mothers."

Scripture: Proverbs 31:10-31.

Anthem: "The Sweetest Music."

Pastoral Prayer.

Reading: "A Mother to Her Son."

Prayer for Mothers.

Presentation of flowers to the oldest Mother in Church.

Solo: "Your Mother and Mine."

Offering, accompanied by cornet solo.

Hymn: "A Crown For Mother." (Tune, He Leadeth Me.)

Sermon: "Behold Thy Mother." John 19:27.

Duet: "As One Whom His Mother Comforteth."

Hymn: "Dear Mother, 'Tis for Thee." (Tune, God Save The King.)

Benediction.

Organ: "Home Sweet Home."

—D. S. Calkin, Pastor Baptist Church, Point De Bute, N. B.

One-Cat Power

A very useful Christian woman said one day that when she was a child she came across a sentence which changed her whole life. It was this, "And engine of one-cat power, working all the time, is more effective than an engine of forty-horse power standing idle." She said, "I realized that I was not of forty-horse power ability, and that my life would be narrow in many ways, and my opportunities likely to be few. But—one-cat power I did possess, and I determined to run my little engine steadily and regularly, with all the power and ability of which I was capable."

That determination gave her a life of unusual usefulness. She, like Paul, pressed toward the mark. Phil. 3:14. This figure of the race course is one of Paul's favorite figures. He says, "So run I, not as uncertainly; so fight I, not as one that beateth the air." The man who wins must put into the race every

ence of energy, strength, courage, and devotion. He must press toward the mark. To win the race of life, we must put into it the same earnestness, all power of body, mind, and heart—every fibre of soul.—*R. A. Lapsley, Jr., Roanoke, Va.*

Rural Life Sunday (Rogation)

Rural Life Sunday originates far back in the religious life of the world. Peoples who had to sustain themselves by their labor in field and forest, and on the seas, early recognized their dependence upon those forces which later were called supernatural. There was constant effort to enlist the help of these supernatural forces in the struggle for making living. They held feasts of burnt offerings and rites of blessing for the first fruits of the soil and for the first born of the flocks.

The early Church made Christian replacements for these observances and called them Rogations. Days were designed for solemn processions to invoke God's mercy by means of litanies, but with no particular rural emphasis.

Rural life Sunday was launched at a meeting of the International Association of Agricultural Missions, January, 1929. A resolution was adopted requesting the Home Missions Council to promote observance of the fifth Sunday after Easter each year as Rural Life Sunday. You may address inquiries to 105 East 22nd Street, N. Y. C.

Subjects and Texts Suggested

"The Spiritual Interpretation of Creation." Gen. 1:1.

"Surplus and Dearth." Gen. 41:47-48, 53-7.

"The Holy Earth." Ex. 3:5.

"Scientific Farming." Lev. 19:19.

"Dangers of an Unearned Prosperity." Deut. 6:10-15.

"Friendly Country City Relations." Deut. 8:3.

"A Musician With the Sheep." I Sam. 16:19.

"Soil Conservation." Jer. 4:3.

"Conservation of Forests." Jer. 17:8.

"Rural Background of Jesus." Matt. 1:1-5.

"A Mustard Tree Vibrant with Song." Mark 3:30-32.

"Consider the Lilies of the Field." Matt. 23:25-30.

Service

ORGAN PRELUDE

PROCESSIONAL HYMNS "The Church in the Wilderness."

CALL TO WORSHIP:

Sing, O ye heavens, for the Lord hath done it;

Shout, ye lower parts of the earth;

Break forth into singing, ye mountains,
O forest, and every tree therein.

—Isaiah 44:23

Sing unto the Lord a new song,
And His praise from the end of the earth;
Ye that go down to the sea,
And all that is therein,
The Isles, and the inhabitants thereof.

—Isaiah 42:10

RESPONSES:

Leader: For all the generations of tillers of the soil who have found, in the mysteries of Thy seed, daily bread for the world,

People: We thank Thee, O Lord.

Leader: For villeins, cottars, and yeomen of old who crossed the sea to fall in virgin forests Thy mighty trees, to plough Thy resisting native earth, and to transform Thy wilderness into fruitful farms with amber fields of grain,

People: We thank Thee, O Lord.

Leader: For farmer pioneers who penetrated Thy dense forests or built their homes in solitary loneliness of Thy silent and expansive plains,

People: We thank Thee, O Lord.

Leader: For frontiersmen who blazed their trails through Thy trackless wilderness, which knew no bounds except Thine ocean shores,

People: We thank Thee, O Lord.

Leader: For rural lands that yield the nation's priceless crop of happy childhood which sustains the countryside and replenishes and purifies the life of cities,

People: We thank Thee, O Lord.

Leader: For the homely philosophy of brooding minds, for courage and self-sacrifice in never-ceasing and often-unrewarded toil, for open hospitality of friendly homes, for faith that risks seed in soil and for trust that is sure of Thy harvest time,

People: We thank Thee, O Lord.

Leader: "For the long, long patience of the plundered poor," the exploited slaves of the soil,

People: We thank Thee, O Lord.

Leader: For the spirit of unrest and the hope for a more abundant life, among tax-burdened farmers on depleted soils, sharecroppers caught in a vicious economic system, subsistence families on marginal lands, factory-hands in mill town industries, fishermen without equipment to gather the harvest of the sea for a meagre livelihood, and destitute farmers amidst famine, dust-bowls, and drought-ridden deserts.

People: We thank Thee, O Lord.

Leader: For the Christian farmer's belief in Thee, the living God; and Thy over-shadowing providence,

People: We thank Thee, O Lord.

Leader: For the revelation of Thyself in Jesus Christ our Lord, whose feet traced with beauty and with healing the country roads of rural Galilee, whose words of life were spoken from wayside pulpits to the listening multi-

(See Page 275)

S E R M O N S



A GREAT MOTHER-IN-LAW

CLARENCE E. MACARTNEY

TEXT: RUTH 1:20 "Call me not Naomi."

NEVERTHELESS, Naomi, in spite of your request, we shall insist in calling you Naomi, which means Pleasantness, for of all the women in the Bible we know of no one who better deserves that title, "Pleasantness." All thy ways are pleasantness, and all thy paths are peace.

To my mind, Naomi is almost the most beautiful name in the Bible. Sometimes we see people with a beautiful name whose personality does not harmonize with the name. In the vivid metaphor of Proverbs, the name is like a jewel in a swine's snout. But here there is complete agreement between a name and the personality of the woman who bore it. In the Book of Ruth we have two great women, the mother-in-law and the daughter-in-law; and sometimes I fear that in praising the great daughter-in-law and the beauty of her character, and the place she took in the unfolding of God's plan for the redemption of the world.

The four-chapter Book of Ruth is so small that sometimes you can hardly find it when searching through the book of the Old Testament, where it comes between the Book of the Judges and the First Book of Samuel. The Book of Judges is full of violence, assassination and crime, together, of course, with the record of noble men and noble women. The Book of Samuel begins to a beautiful note with the birth of Samuel. But many of its pages deal with the decline and fall of King

*Late Pastor of First Presbyterian Church
Pittsburgh, Pennsylvania*

Saul, and his jealous rage and fierce pursuit of David, and his tragic death in battle with the Philistines on Mt. Gilboa. But in between these two books of violence, comes this lovely pastoral idyll, like a sweet interlude in a tremendous chorus of violence, and war. In these pages there does not appear a single evil-minded person. There is no act of violence, no crime, no cry of the dying upon a battlefield, no sacked and-smoking cities, no fierce vengeance. It is a book of peace. In that respect, because it gives us a link in the chain in the descent and ancestry of Jesus, it is a fitting prelude to the birth of another Child at this same Bethlehem long after.

Yet, although there is no war or violence, or bloodshed in this Book, there is, as there must be in every book of life, sorrow and trial, and death's inevitable shadow. Yet with sorrow and death and trial there is wonderful love and devotion.

It was during the Iron Age of the Judges, when there was no king in Israel, and every man did that which was right in his own eyes. In Bethlehem, where Jesus was born centuries afterwards, there lived a man whose name was Elimelech. He fell in love with a young and beautiful woman of Bethlehem, who bore the name of Naomi. After their marriage two sons were born to them—Mahlon and Chilion. At first all went well with the family; but there came a time when the rainfall was scanty, and as a result the harvest was poor. There was a famine in the land. That means there was hunger for bread. Word came to Elimelech that eastward in Moab, across the Jordan, there was bread. Moab was a heathen land and was under the judgment of God for its inhospitality to the children of Israel on their march towards the land of Canaan. But men must have bread. Elimelech put aside racial prejudice and migrated with his family eastward into Moab. The villagers at Bethlehem gathered about them and bade

the family farewell, as with high hopes they started for the new country.

At first things prospered with them in the land of Moab; but they had not been there long when Elimelech died, leaving Naomi, the young widow, with her two sons, Mahlon and Chilion. In the course of time, Mahlon married a daughter of Moab called Ruth; and the other son, Chilion, married a young woman called Orpah. They had not long been married, when first Mahlon died, and then Chilion. Thus Naomi in a short time was bereft not only of her husband, but of her two sons. The two daughters-in-law, Ruth and Orpah, continued to live with their widowed mother-in-law.

Sorrow turns the heart homeward. As long as Elimelech lived, and after his death, as long as Mahlon and Chilion lived, Naomi felt that she could continue to dwell in the strange land of Moab. But now, when her multiplied sorrows came upon her, her heart turned to what the Scottish folk call "My ain country." If Naomi had to meet loneliness and sorrow she felt she could do it better among her own people. She said to herself, as Hadad, whom Solomon had driven into Egypt, said when Pharaoh pressed him to stay, "Let me depart that I may go to mine own country."

When Naomi announced her intention to return to Bethlehem, her two daughters said that they would go with her, in spite of Naomi's unselfish advice that it would be better for them to remain in their own country, and let her go home alone. They journeyed with her for some distance, probably as far as the borderline between Moab and Canaan. There Naomi again told them to return, each one to her mother's house, and made the prayer that the Lord would deal kindly with them, as they had dealt with the dead, with their father-in-law, Elimelech, and with their husbands and with Naomi. When she kissed them good-bye, still weeping, Ruth and Orpah clung to her, and said, "Surely we will return with thee unto thy people. But Naomi again urged them to go back to their own home. There they would be much more likely, she told them, to find husbands among their own people than in a strange land. It grieved her much, she said that they were involved in her own afflictions; and, as far as possible, she wanted to lift that shadow and handicap from them.

In answer to this new appeal, Orpah kissed her mother-in-law and bade her farewell. But Ruth clave unto her. Once more Naomi pled with Ruth to go back with her sister-in-law. "Behold, thy sister-in-law has gone back to her people and unto her gods. Return thou af-

ter thy sister-in-law." But Ruth said— and in all the Bible nothing was more earnestly or more beautifully said—"Entreat me not to leave thee, or to return from following after thee: for whither thou goest I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God shall be my God: where thou diest I will die, and there will I be buried: the Lord do so to me and more also if aught but death part thee and me." Where soul is joined with soul and heart with heart, no nobler utterance was ever made.

When she heard these words of devotion and decision from her daughter-in-law, Naomi no longer remonstrated with her. Together, they set out for Bethlehem. At length Naomi saw in the distance the familiar features of the town with the hills about it. Although she had not been there for years now, everything was familiar, for the towns of the East changed slowly then, and just about as slowly now. Deep emotions now stirred within the heart of Naomi as she saw her childhood-home and thought of the simple joys and the ardent dreams of her girlhood; her courtship by the young man Elimelech; her marriage; the first son, Mahlon, who was born to her; and then Chilion; the coming of hard times, and the day of their departure to the land of Moab.

Now Naomi is back home again. The village is just the same as when she left it, but not so Naomi. As soon as the word began to spread that Naomi was coming home, all the villagers turned out to greet her for she had been well known and well loved in the town. They remembered Naomi as a pretty girl, as a lovely bride, as a handsome young mother. But now, as they gathered about her and saw upon her face the marks of time, and bereavement, they could hardly believe that it was she, and said one to another, "Is this Naomi?" Naomi answered for herself. "Yes, this is Naomi; the same Naomi you used to know; and yet not the same. Call me not Naomi, but call me Mara, for the Almighty hath dealt very bitterly with me, I went out full, and the Lord hath brought me home again empty; why then call ye me Naomi, seeing that the Lord hath testified against me and the Almighty hath afflicted me?"

It was barely harvest when Naomi and her daughter-in-law reached Bethlehem. After the affectionate greetings of the people were over, the two widows, the young widow, and the old widow, had to meet the problem of existence. They must have bread. The courageous Ruth said to her mother, "Let me now go to the field and glean ears of corn after him in whose sight I shall find grace." And she said unto her, "Go, my daughter."

Ruth knew not what field it was she was going into where she saw the reapers at work; but "it was her hap to light on a part of the field belonging to Boaz," a well to do and honorable man. As we shall see, that apparent chance played a very important part in the history of Naomi and Ruth; and, in the course of time, in the destiny of mankind.

The harvest field in the Near East, down to this very day is a stirring and picturesque sight. The men and women with their sickles and the grain falling before the sweep of the sharp knives. The women clad in their bright garments chiefly yellow and blue and red. On the threshing floor the grain being thrown up into the air with the wind carrying the chaff away. "Like the chaff which the wind driveth away."

Ruth spoke to the foreman of the field, and asked if she might be permitted to glean after the reapers. This was a privilege which was always granted to a stranger and the foreigner and the needy. Through the law of ancient Israel there ran a crimson thread of mercy and compassion. It was commanded that when they reaped the fields they were not to reap wholly the corners of the field, but leave something for the stranger; and when they beat the trees for their fruit, they were not to strip them completely, but leave something for the stranger. Ruth, as a stranger, was permitted by this custom to glean after the reapers.

By and by, the landlord, Boaz, came into the field to see how things were going. He was attracted by the beautiful stranger in the field, and inquired of his foreman who she was. When he learned that it was the Moabitish damsel who had come back to Bethlehem with her mother-in-law, Naomi, Boaz went over to her and spoke kindly to her, telling her to remain always near to his maidens when she was working in the field. Ruth, with great courtesy, thanked her benefactor — and asked him how it was that she had found grace in his eyes, seeing she was a stranger. Boaz answered, and said, that he had learned of her kindness unto her mother-in-law, and how she had left her own father and mother and come as a stranger into the new country. He then made the heartfelt prayer, for he was a godly man, that she would have a full reward from the God of Israel "under whose wings thou art come to trust."

At the noontide hour when the reapers sat down to eat and drink, Boaz saw that a goodly portion was given to Ruth; and when she went out into the field to glean in the afternoon, he told the young men to let "fall also some of the handfuls of purpose" for her, that she might glean them, and rebuke her

not. "Handfuls of purpose!" What a quaint, beautiful phrase that is, and what a pity to have it spoiled and changed by any new or revised edition of the Bible. Boaz did not want Ruth to feel embarrassed by the reapers openly leaving un gleaned an unusual amount of the harvest, but asked them to do it quietly, unobservedly, and yet generously. The result was that when Ruth got home that night she carried in her veil an ephah of barley. Her mother-in-law said to her, "Where hast thou gleaned today? Blessed be he that hath taken knowledge of thee." When Ruth told her that the name of the man who owned the field, Naomi remembered that Boaz was a kinsman of her dead husband. "Blessed be the Lord, who hath not left off his kindness, to the living and to the dead."

Every day after that Ruth went out to the field of Boaz to glean after the reapers, and returned every evening with a generous portion of grain. At length these visits resulted, as one might have expected in marriage; but not without some wise and shrewd assistance on the part of Naomi. When their child was born, Naomi took the child and laid it in her bosom and became a nurse unto it. They called his name Obed. Obed became the father of Jesse, and Jesse was the father of David; and of David's line another Babe was born at Bethlehem ages afterward whose name was Jesus.

The Book of Ruth closes in a fitting way with Naomi as the chief personality, for it is to her that the women of the town speak. They tell Naomi that the child which has been born unto her daughter-in-law shall be unto her a restorer of her life and a nourisher of her old age, and that his name shall be famous in Israel; more famous, indeed than any one of them at that time could know or even imagine.

When we look at Naomi we behold a woman altogether unselfish. Her husband was dead, her sons were dead; but she gives her love to her daughters-in-law. Selfless love is the unmistakable trait of true motherhood. Naomi was unwilling that the grief which had fallen upon her should shadow the life of Ruth. This self denial and sacrifice came back to her with interest an hundredfold. Mothers are like a candle, softly burning, but with their faithful love shedding a glow of light about their children's footsteps. An officer of the Confederate Army, on his way home after the sunset at Appomattox, saw sitting in the seat across from him on the train a frail, withered woman, dressed in faded calico with a sun-bonnet on her head, and her face seamed with the lines of toil and sorrow. She was holding by the hand a young man who had lost his sight from a wound received in battle. Not

ly was the light of the eye quenched, but the light of his mind also. From her home, away down in Texas, the mother had come to Virginia to take her sightless, and now mindless, boy back home. She had sent him forth full of strength and hope and enthusiasm. The war had returned him to her a sightless idiot; but he was her son. Many waters cannot quench a mother's love, neither can the floods drown it.

It must not be forgotten that when Ruth made her beautiful avowal and said to Naomi, "Thy God shall be my God, and thy people shall be my people," it was the choice and decision of a woman who had been an idolator choosing now the only true God. There is no record that during their life together in Moab, Naomi had given her daughter-in-law instruction as to the true faith. Nevertheless, she won Ruth to the God of Israel by the silent and powerful eloquence of her character and her life. There is no stronger Godward influence than that of a godly mother. After an infidel had been plying a man with arguments against Christianity and the existence of a God, he said to him, thinking that he had demolished all his defenses, "What have you left now?" The man answered, "My mother's life." He knew that such a life was an invaluable witness to the existence of a God. It was the life of this mother-in-law which commended her God and her religion to her daughter-in-law. Does your character and our life commend your God to others? Would it lead anyone to say, "Thy God shall be my God, and thy people shall be my people?"

All through this Book of Ruth runs the scarlet cord of Providence and Destiny. The death of Naomi's husband, the migration to Moab, the death of her two sons, the return to Bethlehem, her daughter-in-law going out into the field to glean after the reapers, and that field happening to be the field of a kinsman; the meeting of Ruth and Boaz in the harvest field and Naomi's wise suggestion to Ruth when she made her midnight venture to the threshing floor—all this was working out the plan of God and the coming of a Saviour. Both Ruth and Naomi, although unconsciously, were the agents of divine destiny.

When Naomi takes Ruth's child into her bosom, we see Mary, ages afterwards, at the same Bethlehem, taking the child Jesus into her bosom. Every mother and every father, and every brother and every sister, and every son and every daughter, who lives honorably and kindly and unselfishly, like Naomi, with faith in God, becomes thereby a co-worker with God, and carries forward His wise and beautiful plan for the redemption of mankind.

CAN WE BE NEUTRAL?

W. R. SIEGART

TEXT: Luke 11:23. "He that is not with me is against me; and he that gathereth not with me scattereth."

THIS is another of those Gospel lessons to which we return again and again, finding treasures new and old. During the last few weeks before Jesus' crucifixion, a group after group tried to engage Him in controversy. It was at no time an honest endeavor to ascertain the truth. All were attempts to entangle Him so as to bring charges, true or false, it didn't matter, whereby He might be brought before the authorities. In desperation, the people wanted to get rid of Him.

So when he cast out a devil on this occasion they cried: "He does it by Beelzebub, the prince of devils. He is in league with the devil!" It is an old cry, even heard today.

Let us look at this too quickly and pass it by, suppose we realize what is true, that according to the spirit which animates a person, so will he act and live. We have cast the devil too far away. As one of the country's leading psychiatrists said to me one day, "Jesus was the greatest psychiatrist who ever lived." One can be possessed of an *EVIL SPIRIT* as well as another can be possessed of a *GOOD SPIRIT*. To see some of the situations into which people get themselves is to realize the depths to which evil can go.

We still know too little about this process—of being *BORN AGAIN*. Yet it is something on which Jesus laid much emphasis. Perhaps the healing of people like those possessed of an evil spirit consisted in casting out that evil spirit and placing Jesus' Spirit within. It sounds simple, but it is not as simple as it sounds. It is an experience which shakes the depths of one's soul and results in newness of heart and life.

In the healing process it is often the depth of one's soul which needs to be touched. When Jesus said, "Be thou made whole," it was a whole-ness of the entire person,—*BODY, MIND, and SPIRIT*.

The history of healing has had many peculiar experiences. At one time it was a crime punished by death, to examine the human body, to learn anything about it. The

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witchcraft trials in our own land in its early days are evidence of man's attempt to associate anyone who did not agree with the accepted practice as being in league with the devil. And the first abdominal operation was performed by a courageous surgeon while a crowd milled outside the house, with a rope hung from a tree and a noose prepared for him. The struggle to bring light and truth into men's lives still goes on.

Jesus also faced the darkness of men's souls. True always to his purpose and his mission, He confronted the darkness with the light of God. "The light was in the darkness and the darkness comprehended it not." Light and darkness are always opposed. But in God's time the light shall triumph.

The policy of those who cried, "He is in league with the devil," is one of accusation and ridicule. That, too, has been used by men through the ages. Unable to understand, unable to meet his penetrating truth, they tried to ridicule and accuse.

It did not matter to these people that the person was cured, that he again was in his right mind. To us that would seem to be a very important matter. To rise again to newness of heart and life, to come to the highest and best God can offer, is that not the goal of man? Yet these people passed it by.

Then Jesus answered His accusers with one of the most penetrating statements: "He that is not with me is against me." It is so obvious that we wonder that people have not accepted it. Yet so often the *OBVIOUS* is what *WE PASS BY*. Are not the fields greener a little further on? Does not the other fellow have it easier? Wouldn't we get along better if we were in the other fellow's position? How many times we have let such thoughts go through our heads. How many times such thoughts have blinded our eyes. Yes, every one has trials, every one has sorrow, every one has difficulties. The way and the spirit, in which we meet them, is all important. So, when Jesus puts a new spirit within the soul, that is one of the greatest experiences which can happen to us.

Can we be neutral? We often try. The Last War taught us how very difficult it is to be neutral. In some way or another we help one or the other. There is no middle ground.

That is especially difficult in life. To stay away, to fail to participate, is to aid the side whose principles may not be acceptable to the persons staying away. To be neutral is one of the most difficult things in the world. We question whether it be possible to be neutral.

Take the Church, for example. Lack of participation, lack of attendance, lack of

interest, do more to harm the Church than any thing else.

With Jesus it becomes even more difficult to be neutral. Face the Christ, as did some Frenchmen during the French revolution. Going into the famous art gallery, bent on destruction, some of them came face to face with a picture of the Christ. Suddenly a hush fell over all the gang. As if commanded, every head turned toward the painting, and every eye beheld the majesty of the Christ. Then quietly and reverently one of the mob stepped forward and turned the face of the Christ to the wall. All then walked out. No one can do evil in the presence of the Christ.

Yes, facing Jesus, the division becomes much sharper. With Him are the fundamental issues of life. Take the great Apostles, Peter, John and Paul. Take even Judas! Facing the Christ, honestly and truly, there can be no neutral ground.

Perhaps that is what is wrong with the world today. We try to solve all our problems, without honestly facing the Christ.

In our education, in our attempt to keep pure the separation of Church and State, we lean over trying to be neutral. Yet we are not neutral. We are encouraging lack of religious education. It is right to study any of the writings of Karl Marx, Adolph Hitler, or Joseph Stalin. But it is not right to study the Gospel of Mark, the Epistles of Paul, or the Ten Commandments.

Many an ancient harbor has become useless through neglect. Many a soul has become clogged through neglect. No, one can never be neutral with the Christ.

God grant that we shall take a stand *WITH THE CHRIST*. Through all the history of man, through all the revelation of God, the great souls who have stood with God, have *LED THE WAY!*

There was Moses on Mt. Sinai receiving the moral code. There was Amos at Bethel, thundering God's plea for social justice, which took great courage. There was Jesus before Pilate facing the cross and the redemption of the world. There was the lone monk, Luther, facing the might and power of his day at Worms. And there are humbler persons in every walk of life in situations which call for decisions for or against God and His Son.

Jesus did not shape His earthly life with a question mark. "He lived triumphantly even over suffering and death." Jesus has endured just about everything, yet He always stands sublime. Honestly facing Jesus any soul must take a stand concerning Him. Never with Jesus is there any suggestion of defeat;

only triumph. He lived above life's trials in the pure Spirit of God.

Suppose we study sculpture; could we ignore Michael Angelo? Or painting and Leonardo da Vinci? Or drama and Shakespeare? Or music and the famous three B's, Bach, Beethoven, Brahms. Or poetry and Browning? Or religion, can we honestly ignore Jesus and His life and teaching?

McDowell was one of the great Methodist Episcopal bishops. Toward the end of his life, this is what he said to a group of young people: "If I knew a better person than Jesus Christ I would give him my full, perfect and lifelong allegiance. Not knowing any better person than Jesus Christ, I give my allegiance, my love, my obedience, my faith to him.

"If, in all the domain of biography, if in all the wide range of human history, there were a better person, or if any had appeared, that seemed worthier to follow, I would follow him.

"If I knew a better ideal of personal life, and a better means of reaching that ideal than the Christian ideal, the ideal of Jesus, I would make that ideal my own."

Can we do any more? He that is not with me is against me, and he that gathereth not with me scattereth. God grant that our faith be such that we shall always be with the Christ.

A missionary in Africa was translating the gospels into the native tongue, but didn't seem able to come up with an adequate translation for "Believe". He took his problem to an elder native Christian who pondered it for a moment and said, "Doesn't it mean to hear in my heart?"

That is it — to hear in our hearts. We cannot be neutral.

May we hear Jesus with our hearts, make room for Him to dwell there, then let Him lead us to accomplish His will, His way, and His purpose with us in this world.

Dates and Occasions to Remember

Mother's Day
Home Dedications
Parish Anniversaries
Rural Life Sunday
Ascension
Pentecost
Commencements
Vacation Bible Schools
Memorial Day

THE DARKNESS OF DOUBT

J. ITHEL JONES

TEXT: Psalm 77-9-10. *"Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? And I said, This is my infirmity; but I will remember the — years of the right hand of the most High."*

IF YOUR spiritual skies are always blue and your vision of God always clear, this sermon isn't for you. But if sometimes you begin to wonder whether God really cares; whether this business of religion is worth-while; whether prayer means anything after all—then read on. There is a remedy. It's a remedy from this Book which was given for the healing of the nations.

I. Next time this mood is upon us, let us remember that this spiritual ailment is not something peculiar to ourselves, but *that we are part of a very goodly company.*

It is one of the devices of the devil to make a man feel that his case is unique, and that no one has been quite in the position he is in now. It is a lie. And a wicked one. For it causes him to think that he stands alone when actually he is in company with some of the best souls of the earth. How many times have we visited sick folk in their homes and found them feeling terribly sorry for themselves. No one has felt quite as they do! Then they are removed to hospital and a complete transformation takes place. The pain may still be there! but the *panic is gone!* Their condition is no longer something peculiar to themselves. They see it as part of a greater suffering shared by so many and handled by master physicians and surgeons almost as a matter of course.

That is true of the doubt and depression that sometimes attack even the children of faith. What a help it would be if only we remembered that some of the truly great souls have been in precisely that position.

This Psalmist, for instance. Listen to the triumphant song of faith in this very group: "Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. Blow up the trumpet" This is the call of a man who has learnt to scale the heights. But lis-

*Principal, The Baptist College, Cardiff. and
Printed in The Expository Times*

ten to him in this context. "Will the Lord cast off for ever? . . . Does his promise fail for evermore? Hath God forgotten to be gracious? Hath he in anger whet up his tender mercies?" The same man? Quite likely the very same. At one moment he climbs the hills; the next he grovels in the dust. At one time ascending into heaven; at another he makes his bed in hell. And the Psalmist was a great soul.

Then there was John the Baptist. No greater was ever born of woman, according to the testimony of our Lord. A man of great faith, was John, and of keen spiritual discernment. He was the first ever to recognize Jesus as Messiah. Before our Lord had entered on His public ministry, John pointed to Him and declared: "Behold the Lamb of God which taketh away the sin of the world!" Turn the pages again. John is in prison. Not a pleasant place to be in, it is true. But he does an incredible thing, even for a prophet in prison. He sends a deputation to Jesus with an inquiry. Remember he is the man who first proclaimed the Messiahship of Jesus. It comes as something of a shock to hear him ask Jesus: "Art thou he that should come? Or look we for another?" Is it possible for a man of such insight to be so befogged? Can one of such great faith be so in doubt?

When next our spirit is cast down let us remember that our case is not unique. Some of the choice souls of the earth have felt just as we do.

II. The next thing to do is to recognize the fact that this is not a normal state of affairs. It so happens that *we have struck a bad patch*. That is what the Psalmist did here. He took himself in hand and said, "This is my human frailty. This condition of mine is not the gauge of reality. It is a state of affairs that will soon pass." And remembering this proved to be his salvation.

The recent reopening of the City Temple in London has set many of the older folks recounting stories about Joseph Parker, undoubtedly its most tempestuous minister. It is said of him that one Sunday evening he returned from service having had a violent quarrel with his church officers. He flopped into his chair and commanded his wife imperiously to get him pen and ink that he might write out his resignation forthwith. She returned with a cup of coffee. Now, Mrs. Parker had learnt a valuable secret; the secret of distinguishing between the normal and the abnormal in human moods. She knew that in this particular frame of mind her distinguished husband was not capable of knowing himself, or the world about him. It was a bad patch from which he would emerge. And the view of this which he held in such a mood

was not what the real Joseph Parker would call sane. She had learnt to say in his stead

"This infirmity", said the Psalmist when he began to doubt whether God takes any notice and whether the religious life leads to a dead end. At such a time, will we not learn to say the same?

3. Finally, and best of all, in these times of doubt we need to *recall and concentrate upon the certainty that God once gave us*. "This is my infirmity", said the Psalmist "but I will remember the years of the right hand of the most High." He recalls a time when God's power was manifest beyond all doubt. And he has to make a choice. Which of these two states is the index to the truth—the state in which faith is at a low ebb, or that time when he saw God so clearly that there was no possibility of doubting Him?

Every child of God has to make this choice. There are things which cause him to doubt; unaccountable tragedies in his own life and in the world around. But he has also his "years of the right hand of the most high." He has that certainty of God which was brought to him in Jesus Christ. When he comes down on the side of faith, he is not closing his eyes to the evidence. For the revelation of Jesus Christ is as much a piece of data in the universe he has to assess as is an earthquake or a tapeworm. And the man of faith claims that Christ is more significant than these dark things. He is the great "year of the right hand of God" to which he looks.

This, then, is the Scriptural remedy for this gnawing malady of doubt and depression. He who takes it no longer at the mercy of his moods. It can be said of him, as Bunyan said of his pilgrim, long ago,

"One here will constant be
Come wind, come weather."

"GO YE THEREFORE . . ."

TEXT: 1 Cor. 16:13. "Watch ye, stand fast in the faith, quit you like men . . ."

Go tell of God's all pervading love. He calls men to life and salvation through Providences. Sometimes it is sickness; sometimes prosperity, at other times adversity. Sometimes a narrow escape from death. In many ways God calls men to salvation through the gift of his Son, Christ's wonderful life, lived among men, his marvelous teachings, his working of miracles, the manifestations of his mercy. God uses these in making tender the hearts of men and lifting high his standards of righteousness.

Christ's atoning death, bearing our sins, and nailing to the cross, standing in our

shoes and under God's wrath, becoming our substitute and making atonement for us, unworthy and sinful though we are.

Know your Bible, read it from memory, read it with those you are seeking to reach. Pray for the Holy Spirit to enlighten our hearts, quicken our souls and reveal truth.

Live your religion. Oh, the persuasiveness of consecrated character in right living. Probably the mightiest human lever of spiritual power in this world is found in a consecrated life. "What you are, speaks so loud, I cannot hear what you say," may be the reverse.

—From *Church Chimes*, First Baptist Church, Breveport, La., Dr. James W. Middleton, Pastor.

A MOTHER AT THE FOOT OF THE CROSS

TALMAGE C. JOHNSON

"Now there stood by the cross of Jesus His mother." John 19:25.

MARY, the mother of Jesus, stood at the foot of His cross. Where else would you expect her to stand? Real mothers always stand at the foot of any cross on which a child of theirs is crucified. Rudyard Kipling knew well the mother heart when he wrote:

"If I were hanged on the highest hill,
Mother o'mine, O mother o'mine."

Napoleon Bonaparte is said to have been asked on one occasion, "What is the greatest need of France?" To which the Corsican conqueror, not noted for his tender emotions, replied, "The greatest need of France is good mothers." That has always been the world's greatest need. And thank God the world has had and still has a host of them.

I

The older generation used to wonder what kind of mother the war period flapper would make. The truth is that she has made about as good a job of motherhood, as did the maidens of an earlier period. They stand as bravely and as devotedly at the foot of a cross as any mothers the world ever knew. And they've set out intelligently to decrease the number of crosses.

Mother love is the best picture that men have of divine love. Like God, mothers always see the best in us. Because they do we become

better men and better women. Many years ago I heard a Chautauqua lecturer tell a story that ought to be true, whether it is or not. A little boy came home from school one day, according to the lecturer, to tell his mother that his teacher had called him a blockhead. With the child's hand in hers she went to the school next day. Looking the teacher in the eye she said, "Teacher, I know this little boy better than you do. I know that some day he's going to do something big and fine for the world." And as the child heard his mother's declaration of faith in him, he resolved in his boyish heart that when he grew up he would do something big and fine for the world. And he did. That little boy was Thomas A. Edison. That's the way God loves us. That's the sort of faith He has in us.

God's love and mercy never fail. Now and then an unnatural mother fails her child on the cross. The mother of Lord Byron failed him. His poor deformed foot she despised. What wonder that the sensitive soul of one of England's greatest poets grew even more twisted and deformed than was his foot. But God never fails. He stands at the foot of every cross on which his children suffer. True mothers stand there, too.

John Masfield asks:

"What have I done to keep in mind,
My debt to her and womankind?"

You and I also need to ask ourselves that question. We honor our own mothers only as we honor womankind. Sweet sentiments about motherhood have their place, but they mean little unless we bestir ourselves to better the lot of mothers everywhere. The death rate of mothers at childbirth is still appallingly high. Doctors tell us it could so easily be reduced. The crosses on which children suffer still are tragically numerous. Society could so easily decrease their number. In honor of the mothers who bore us, for the sake of the God who loves us with even greater love we must support every movement and every agency that seeks to make the world a better place for mothers and their children.

II

Though she stood at the foot of a cross with bleeding heart, the mother of Jesus was blessed among women. Her son was the Saviour of men, the Redeemer of mankind. And the wages of motherhood are the achievements of those to whom they have given life.

Dr. Francis Pendleton Gaines, President of Washington and Lee University, tells an old legend. According to that legend, Mary, after the crucifixion, loved all children. She used to stop on the streets of Jerusalem to watch the children at play. One day as she stood thus watching a group of happy little ones, another woman drew near and stopped also to watch. Something in the common interest of the two women in children drew them together and they fell into conversation.

"I once had a little boy, a curly-headed little boy," said Mary. "When the day was done and he was tired from play, he used to come into the house and climb up on my knee and nestle his little head against my breast. And I would tell him the old, old stories of our people and sing to him the old, old songs that David used to sing."

"I also once had a little boy, a bright-eyed little boy," said the other woman. "When the day was done and he was tired from play, he, too, would come into the house, and climb up on my knee, and nestle his little head against my breast. And I would tell him the old, old stories of our people and sing to him the old, old songs that David used to sing." Turning then to face Mary more directly, she asked, "Who was your little boy?"

"I am the mother of Jesus, whom they crucified," answered Mary. "And who was your little boy?"

The other woman bowed her head and tears trickled down her cheeks as she whispered, "I am the mother of Judas Iscariot."

Yes, there is always a mother at the foot of a cross. Blessed is she among women, if that cross lifts high among men a servant of mankind. Crushed and forever hopeless is she among women, if upon that cross is hung a traitor to the Lord of Life.

Mountain Gratitude

Gen. 49:30. "For a possession of a burying place."

One morning when I approached my little school I saw a group of men standing in the yard, some of them leading citizens in the Cove. I was perturbed. Had I committed some grievous error? I said, "Won't you come in and sit down?" with no little anxiety.

They shuffled and looked at one another nervously. "Why, no'm, I reckon not," said one. "We'll have to be gittin' along home purty soon."

"Was there something you wanted to see me about?" I asked after a pause.

Again they moved uneasily and looked at the man who had spoken first. "Tilman!" one of them prompted, and Tilman Pardee cleared his throat. It was his father who had given the land for the little cemetery which adjoined the church.

"Miss Enslow," said Pardee, "we've come hyer this morin' to offer you a present. We hope you'll take it, but we want you to know that hit won't make us mad ef you don't." He paused and cleared his throat again. "Sense you come hyer to the Cove you've done a heap of things for us. You've spent your own money tryin' to help us out. You've give us things and showed us how to do things we wouldn't never 'ave had ef it hadn't been for you. Now, you know we're pore folks and haint got much to give anybody. The only

thing we could think of was a nice lot yonder in the graveyard." He pointed. "We picked out the nicest lot, wher the children can see your tombstone when they play."

Before he had finished, my throat was full of tears. The lot they were giving me was a part of Pardee's own tract, and the other men must have paid him something in order to share in the gift. No one can have any idea what pinching, what scraping together of little dabs of corn and beans, potatoes, eggs and tanbark it must have taken to make those payments.

"Does this mean you're trying to get rid of me?" I asked, with an attempt at a smile.

A chorus of denial arose. "No no, nothing of the sort. We jest want you hyer with us always," explained one. And Pardee, completing his speech, promised me, "And folks hyer in the Cove will always tend your grave, Miss Ellar, and see that hits kep' green and flowers on it."

—*Schoolhouse in the Foothills, as told to Alvin F. Harlow, (Reader's Digest.)*

Well Taught by Mother

Deut. 11:19. "And ye shall teach them your children."

A Bible class teacher was telling of the various translations of the Bible and their different excellencies. The class was much interested, and one of the young men that evening was talking to a friend about it.

"I think I prefer the King James Version for my part," he said, "though it may be the Revised is more scholarly."

His friend smiled. "I prefer my mother's translation of the Bible to any other version," he said.

"Your mother's?" cried the first young man, thinking his companion had suddenly gone crazy. "What do you mean, Fred?"

"I mean that my mother has translated the Bible into the language of daily life for me ever since I was old enough to understand it. She translates it straight, too, and gives full meaning. There never has been any obscurity about her version. Whatever printed version of the Bible I may study, my mother's is always the one that clears up my difficulties."

—*Ruth McDowell, The New Century.*

Memorial Day

Isa. 2:4. Matt. 6:9-10. John 14:27.

Memorial Day set aside to concentrate attention on ideals for which citizens of our nation have given their lives.

Patriotism consists of devotion to ideals for which our nation stands, and is as often found in non-warlike activity as at times of national distress. Ideals are part and parcel of the Christian citizen, and are sovereign in peace times as much as in war. True no propaganda campaign nor blair of trumpets urges us on our path of duty in everyday routine life, and

our attainments are often slight and seemingly not worthy of public celebration, but there are achievements in the climb toward God's Kingdom among men.

1. Human achievement calls for adherence to Christ's teachings.

2. War an expression of barbarism—hate, might, murder, suffering, defeat of all that is worthwhile in life.

3. Goal of human race, "Thy Kingdom come"

BOOKS

THE CHRISTIAN SHEPHERD, Some Aspects of Pastoral Care. Seward Hiltner. Abingdon - 190-p. \$3.00.

This *TIMELY* and *NECESSARY* book may serve to restore a phase of pastoral work which seems to have become "obsolete" or "passe" in the duty-schedule of many hundreds of pastors, if one is to judge by letters received by editors of pastoral publications, and especially from the so-called "mature citizens" who have serious adjustments to make due to the loss of loved ones or changes in work programs.

The ten chapters of this volume are essential and vital in the pastoral area of any ministry, and should be taken seriously, not only by the pastor and church council, but by every member of the church today.

The ten chapters are listed as:

The Gospel and Shepherding; Basic Principles of Shepherding; Shepherding Grief and Loss; The Family; The Class Structure; Organization Men; Rebels; Housewives; Shepherding through Fellowship; Seven Ages of Shepherding.

THE LARGER PARISH and GROUP MINISTRY by Marvin T. Judy. Abingdon. 175-p. \$3.00

Here we have a "working strategy for the rural church today", based on the study of facts, needs, and methods of overcoming conditions that stood in the way of helpful plans and programs through past years.

THE DOCTRINE of the CHURCH in AMERICAN LUTHERANISM. Conrad Bergendoff. Muhlenberg. 93-p. (No price given.)

The Doctrine of the Church constitutes a series of lectures by Dr. Bergendoff, president of Augustana College. First of all giving a brief account of Lutherans who came to this country from various countries in Europe, he tells how they brought with them certain traditions and doctrines. The list of lectures include, The Constitution of the—

Church, The Doctrine of the Ministry, The Congregation and Synod, The Congregation, and, The General Synod and the Church. The lectures were delivered originally under the Knubel-Miller Foundation. They will be of special interest to the members and ministry in the Lutheran denominations, and they will — also bear reading by members of other churches.

—W. Franklin Harkey

IT'S ALL IN THE FAMILY, by Joseph R. Hestenes, Augsburg Pub. Co. 118-p. \$3.00

These 19-chapters of informal sketches of family life, will be of interest to both pastor and church-members, and if you have never reflected on what "it means to be part of a family," you'll find here some thought-provoking reading. The author attempts to give the reader the "feel of family life."

TALKS for CHILDREN on CHRISTIAN Ideals Julius Fischback. Abingdon. 126-p. \$2.25

30 stories for children by the pastor of the First Baptist Church, Lansing, Michigan, in which the author "translates abstract ideals, such as love, kindness, and obedience, into simple and concrete images so skillfully that the child can easily comprehend; so effectively does he weave his messages into these talks that the child will feel he is being shown, rather than told how to act."

Each story—based on a verse of scripture—vividly illustrates a Christian ideal and applies it to everyday living. These illustrations are derived from biographies, mission fields, nature, adventures.

You will like and use this book, and the children will learn and profit by the telling of the stories.

THE VOICE of CONSCIENCE, by Alfred M. Rehwinkel. Concordia. 189-p. \$2.75

There is great need for such a book as this. Dr. Rehwinkel states its purpose. "to help clarify the concepts of conscience and fundamental morality and of man's responsibility to God." The book is cast on the high level of Biblical authority. The author states that, "Freedom of conscience means that every man is free to worship God according to the dictates of his own conscience." He finds that this freedom is again in danger. There are eleven chapters in the book. Each chapter is suited for special study by groups or Bible classes. An index makes the book of special value to the student and reader. Dr. Rehwinkel is Professor of Christian — Ethics in Concordia Seminary.

—W. Franklin Harkey

THE SERMON and the PROPHETS, Volumes III and IV. By Fred H. Lindemann. Concordia Publishing House. 206 and 230-pages. \$4.50 each.

These Volumes on the Trinity Season, - Volume III, First Half; Volume IV, Second Half, - are basic and essential in content, not only for reference and study in sermon building, but for basic understanding and teaching needs. Volume III has Chapters on General Rubrics, Feast of Trinity, Sunday after Trinity, in addition to the comprehensive introduction. There are Five Chapters on "Christian Motives", and Seven Chapters on "Christian Obligations."

Volume IV contains the Basic Aspects of Christian Life: A. Passive, Internal - Graces - "Love, Purity, Singleness of Heart, - Patience, Humility." B. Active, External - Graces, summarized under ten basic headings.

THINK ABOUT THESE THINGS,
by Robert D. Hershey. Muhlenberg. 198-p.
\$2.50

Under four headings, The Things We Want, The Things We Need, The Things that Stand in the Way, The Things to Be Done, Dr. Hershey considers basic problems of Christian living and comes up with answers that orientate lives with Christ.

While these are considered sermons, twenty-three in number, they are more like essays. However, they contain much valuable material and will help in meeting the needs which seem prevalent among today's people.

-W. R. Siegart

A PRIVATE HOUSE of PRAYER
Leslie D. Weatherhead. Abingdon. 267-p.
\$3.00

Here is an "invitation by Dr. Weatherhead, to visit in his private house of prayer for 31-days, - and then you can build your own by following the blueprint he gives you in the first part of the book."

The blueprint calls for seven "rooms" - each constructed for a particular purpose. 1. is devoted to affirming the presence of God - assuring yourself that he is listening. The second room is for praise, thanks, and to adore Him; the next room is the "room of confession, forgiveness, and unloading; room four is set aside for the reception of God's love - and peace; room five is the place to purify desire and offer sincere petition. Room six is for intercession for others; and seven is for meditation.

The author has furnished his rooms for thirty-one days with prayers, scripture, poems, and meditations; the appendix sup-

plies 80 prayers on various subjects.

If you are discouraged or confused about your prayer life, here is new hope for any and all of us. This book may change all your prayer-habits, in case you have formed such habits. This plan can build a new life.

JABBOK, a Novel, by Roberth Hoyer. Muhlenberg. 177-p. \$2.75

This entire book deals with Jacob's crisis at Jabbok, where he met God. It's prose tends to become stilted. It's analysis and depth leave much to be desired. Jacob is a man who deserves a critical and thorough presentation. He does not receive it here.

-W. R. Siegart

A NEW MIND for a NEW AGE. A call to Christian Discipleship, by Alan Walker. Abingdon. 143-p. \$2.50

Alan Walker, well-known figure in the U. S. A., after two visits, plus his varied writings - and a deeply appreciated one - presents us here, with renewed emphasis, with his *CENTRAL THEME*: "In this new age it is the totality of Christian discipleship which will alone, be sufficient."

In 1951 he toured America for the National Council of Churches; during 1956-57, he again spent many months here, conducting missions and lecturing on evangelism for the Board of Evangelism of The Methodist Church. Now home in Australia, he is presently Supt., of the Central Methodist Mission in Sydney - the largest Methodist Church in Australia and serving a parish in the heart of a growing city of over two million people.

The first of the 13-chapters of this new volume is "The New Age is Here"; the final chapter is "The Call To Dedication."

Let us study this appeal and heed its suggestions, as well as its warnings.

THE DOCTRINE of the Church in American Lutheranism. Conrad Bergendoff. Muhlenberg. 93-pages, (No price given.)

The Doctrine of the Church constitutes a series of lectures by the author, president of Augustana College. First of all giving a brief account of Lutherans who came to this country from various countries in Europe, he tells how they brought with them certain traditions and doctrines. The list of lectures include, The Constitution of the Church, The Doctrine of the Ministry, The Congregation - and the Synod, The Congregation, and, The General Synod and the Church. The lectures were delivered originally under the Knobel - Miller Foundation. They will be of special interest to the members and ministry in the

Lutheran denominations, and they will also appear reading by members of other churches.

—Franklin Harkey

THINGS COMMON and PREFERRED
Christian Perspectives, Karl A. Olsson,
Augsburg Pub. Co. 181-p. \$2.75

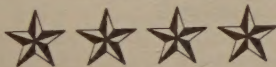
An "every-day life" commentary, from the Christian perspective, in 51 brief essays in the "Simeon Stylites" vein...down-to-earth, provocative, touched with humor. In each essay the author criticizes a common habit or belief of our day, and offers a constructive alternative. We are invited to "Read the first 4-pages and see for yourself."

SERMONS PREACHED in a UNIVERSITY
CHURCH, George A. Buttrick. Abingdon.
223-pages. \$3.75

The author of this volume of sermons, was for 28-years pastor of Madison Avenue Presbyterian Church, and is at present Preacher to the University and Plummer Professor of Christian Morals at Harvard University, where these sermons were preached.

The 26-Sermons in this volume are worthy of study and contemplation, starting with—"Lonely Voyage", then a series of nine, on "Faith and Doubt", nine more on "Faith and Life", six sermons on "The Christian-Year", one "Dimension of Depth", followed by 12-pages of Notes.

Ministers in active Church Pastorates will gain by the study of these sermons.



RURAL LIFE SUNDAY

(From Page 263)

udes on encircling hillsides, whose heaven attuned voice called across blue waters to humble folk to become fishers of men, who made the mountain fastnesses and secluded gardens his sanctuaries of prayer,

People: We thank Thee, O Lord.

HYMN: "Fairest Lord Jesus."

SCRIPTURE: Job 38:1-37.

PRAYER: "Our Father in Heaven, Lord of Field and Forest, Hill and Stream, we thank Thee for the manifestation of Thy power in all growing things. Fruitful soil, quickening sunlight, favorable rains are Thy good gifts to us. As Thou hast made us to have dominion over all the work of Thy hands, help us, by Thy spirit, to enter into our heritage, esteeming it a high calling to be Thy husbandmen. Help us to be mindful of Thy partnership in all the cultivation of our gardens and the care of our flocks and herds. And when the ground hath brought forth plentifully and earth hath yielded her increase may we know that Thou hast given us our daily bread. and give Thee thanks."

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"Kindle our spirits ablaze with the glory of service for Thee,
With the fierce and passionate joy of giving our lives to Thy Cause
As the dying sun sets the Heaven alight with the flame of his death."

In Jesus name, Amen.

OFFERTORY—DOXOLOGY.

SERMON (for text and subject see suggested list below).

RECESSIONAL HYMN: "The King of Love My Shepherd Is."

BENEDICTION.

Dedication of Hymn Books

Service of Dedication of Hymn Books, College Street Baptist Church, Toronto, Ontario,

Pastor: My brethren, God having put it into men's hearts from ancient times to devise instruments of music and to create spiritual songs for the showing forth of His glory, and God having continued the same gift unto our own day, we are here met to dedicate to His praise this Hymnary prepared for our use, to give thanks for all that is written therein, and to pray for grace to use the same skillfully and piously: I, therefore, bid you make response, as appointed, as we join in a common act of dedication. Let us rise. (Congregation standing).

In thankful remembrance of all godly singers and musicians, both in ancient Hebrew Temple and in Christian company, who have taught men to utter worthily the praises of the Most High:

People: We dedicate these Hymn Books unto God's service here.

Pastor: With the intent that we may learn through the gifts of able poets and musicians how to improve our lesser gifts, and grow in ability to sing with the spirit and with the understanding:

(See Page 276)

GOWNS

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Dedication Service (From Page 275)

People: We dedicate these Hymn Books unto God's service here.

Pastor: That we may remember in this place the works and love of God, the grace of the Lord Jesus and the fellowship of the Holy Spirit, and thereby remember the same in all places and at all times, in our work as in our worship:

People: We dedicate these Hymn Books unto God's service here.

Pastor: That we may fittingly observe sacred seasons and holy occasions, at the Lord's Table and at all festivals; and that we may sing God's praises in our homes and in all acts of worship as a Church or as societies:

People: We dedicate these Hymn Books unto God's service here.

Pastor: That we may come to a nobler concern for the missionary work of the whole Church of Christ, and for the evangelistic message and public duty of this congregation:

People: We dedicate these Hymn Books unto God's service here.

Pastor: That youth may learn the songs of Zion, that manhood may find its maturity through Christian faith, and that age may be sustained and comforted with the hope of everlasting life:

People: We dedicate these Hymn Books unto God's service here.

Pastor: That we, speaking to God and to one another always in words and ways fitted for their high end, may obey the exhortation of the Scriptures that we make melody in our hearts unto God, and admonish and edify one another in Psalms and hymns and spiritual songs:

People: We dedicate these Hymn Books unto God's service here.

Pastor: Let us pray.

Almighty God, whom saints and angels praise evermore, accept this gift of Thy people this day and make these Hymn Books to be truly the instrument of Thy praise among us and a channel of Thy blessing to us. With our gift we pray Thee to accept us also, that we may be fitted to serve Thee aright and be more worthy to take Thy Name upon our lips. Cleanse us in heart and mind, and grant us discernment in the right use of music and verse. Inspire us, that we may praise Thee skillfully and in sincerity and truth, through Jesus Christ our Lord. Amen.

(The Hymn Books were placed on the Communion Table prior to the Service of Dedication, and distributed immediately at its close.)

BULLETIN BOARD SLOGANS

Life's greatest choices are rarely conscious choices.

Moses was a labor leader, but he collected no dues.

Dedicate your imagination to a worthy cause, if you want a real job.

Avoid the grandstand, if you want to know life.

The Church of Christ belongs on the main street.

The promise of greatness hovers over children.

There is glory in a finished record.

Many are glad the Church exists but do nothing more about it.

Faith in God and man is as vital to you as food and drink.

Many promising lives develop in "vacant lots."

All lost hopes were once vital inspirations. A harbor receives ships as well as sending them out.

Life is a panorama of needs.

A Sunday's journey may be from earth to heaven.

The city of God is within every man.

Clothes cover flesh and bones, not spirit.

Clouds of words remove Jesus from men's sight.

The spirit of Jesus in our lives will remain bright; Statues and books collect dust.

For some Sunday becomes gas and oil and food.

For others gay abandon in the Lord!

Jesus spent a lifetime living "Thy will be Done."

We live a lifetime and say, "My will is made!"

Few people are caught up into the seventh heaven spiritually.

It is too difficult to avoid the seventy times seven gambling nets.

GENERAL

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ngs to Forget

mean things others have said about you.
 e injury any person has done you.
 e mistakes you have made in the past, except
 ey warn you in the future.
 e kindness you have tried to do others.

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